THE WIDOW'S MITE-A SERMON. BY REV. T. H. PRITCHARD, D.D.

Mark 12 : 41, 42, 43, 44.

We are here taught that God is pleased with offerings to his well pleased with offerings to his cause—that it is our duty, indeed, to honor him with our substance, whether that substance be penury or abundance. This is a principle in God's dealings with man under all dispensations. It is fundamental, and grows out of the original relations between God and man. Whatever diversity there may between the Old Testament and the New, they agree in this, that both, by express precept, require habits of periodical appropriations from our income to precept, require habits of periodical appropriations from our income to sustain religion and feed the poor. This is as distinctly enjoined as the habit of prayer. And this principle did not originate with the Mosaic economy. There appears to have been a standing custom of giving for religious ends, as an act of homage to God and benevolence to man, long before the Mosaic system was framed. Abraham gave tithes to Melchise-deck, the priest of the most high God. This custom is fully recognized in the book of Job, by many supposed to be the most ancient part of the Bible. When God appeared unto young Jacob at Bethel, he said, "Of all that thou shalt give unto me, I will sarely give a tenth unto thee." And even before the days of Job or Abraham, we find this principle at the very basis of the institution of sacrifice: so that it seems to have

When God had chosen the children of Israel, and was about to plant them in the land flowing with milk laws requiring gifts to be made at stated and often recurring periods in order to form in them habits of generous and constant beneficence .-These laws are interwoven with the whole ritual of a Jew's religion, and God seems to have designed to set his mark upon the most common articles of property, so that while em-ployed in his fields, and with his flocks, and in gathering in his harvests, each one should be constantly reminded that all he had, he held but as a steward of the Lord.

I know that the institutions of Moses and the patriarchs are not binding on us, but they serve to illustrate the general plan of God's dealings with his children, and therefore, merit our careful consideration. Let us seek to ascertain the law of Jewish benevalence.

In the first place, each one was

required to give the first fruits both of his flocks and his field and the first fruits of the barvest, were, by cus-tom, one-sixtieth of the whole. Then money was to be paid as the ransom of the first born male child. Then in reaping the corners of the field were to be left for the poor; here also custom defined the require ments to be a sixtieth of the whole Then whatever fell from the reaper's hand belonged to the poor, and on every seventh year, all the fields were to be left uncultivated to produce spontaneously for the poor. As a direct offering for the support of religion, one tenth of all the products of the fields was to be given to the Levites. Then there were trespass offerings, sin offerings, and parts of most of the sacrificed animals were devoted to the Priests and Levites. Every seventh year all debts were to be remitted. All the males of the nation, old and young, no matter how remote their residence, were required to make three journeys a year to Jerusalem, that they might appear before the Lord at the great festivals of religion. Added to all these were the half shekels for the sanctuary, and abundant hospitalities and gifts for the poor. Now taking all these donations into consideration, it has en estimated that a conscienmerally supposed, but really one-aird of all his income to purposes ligion and charity.

ng to our notion of be ence this would be regarded as a most oppressive and ruinous assess sperity of the Jews. Indeed it rably adapted to their temporal, as well as spiritual welfare that the people were prosperous or straitened just in proportion as they obeyed or disobeyed this appa-rently burdensome law. When they nce and the first fruits of all their grease, their barns were filled with

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ion of the tabernacle and the But just delivered from Egyptian condage, and destined to wander for hardly have expected a peo-

ple in such circumstances to be called on to make large offerings for any purpose, and yet they are scarcely out of sight of their pursurers before the word of the Lord came to Moses, saying, "Speak unto the children of Israel that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my of fering. And this is the offering ye shall take of them; gold and silver and brass, and blue and purple, and scarley and line linen, and goats hair and rams skins dyed red, and badger skins, and shittin wood, oil for light, snices for annointinguil and for sweet spices for annointingoil and for sweet nceuse, onyx stones and to be set in the ephod and in the breast plate." Out of these, the tabernacle was to be constructed, and see now the lib-erality of this people just out of slavery, with small possessions, and no means of adding to them. They devote freely and joyfully to the service of God, not a part of their income, but a large part of all they have, and it has pleased God, to perpetuate forever, the memory of such an instance of grateful association. an instance of grateful generosity as an exalted example of sacrifice and devotion, for the imitation of all the

To pass now to the reign of David. old," said he to Solomon, "in my trouble I have prepared for the house of the Lord a hundred thoussacrifice: so that it seems to have been vital to, and coeval with, the very origin and existence of religion and talents of gold, and a thousand thousand talents of silver, and of brass and iron without weight, timber and thousand millions of dollars. Aud all this vast sum was not only contributed by the people willingly, but they rejoiced in the sacrifice and offered more than was needed, so that David blessed the Lord before all the congregation and said : "Who am I, and what is my people that we should be able to offer so willingly after this And now brethren, what was the

principle upon which all these offerings were made unto God! Hear David as he announces it: "O Lord our God, all this store that we have prepared to build thee a house for thine holy name, cometh of thine hand, and is all thine own, for all things come of thee and of thine swn have we given thee." We here recognize that principle of stewardship, which distinguishes every system of God's grace from Genesis to Revelationthe principle that the silver and the gold are the Lord's-that he bas a right to all that his creatures possess, and that there are higher uses to which money may be applied, yield ing parer and more permanent enjoyment, than selfish gratification.

Such was the law of beneficence which obtained among the Jews. Does the law of christian charity and benevolence require less sacrifice than the law of Moses? Judaism was but the shadow of good things to come. Its great truths were hal concealed by symbols and pompous ceremonies-it was restricted in its genius, pertaining to the twelve tribes only, and its requirements created a great gulf between the Jews and all other nations, effectually excluding them from any of the benefits of the system. But the gospel is the substance of the Law and the Prophets—its very essence is "Glory to God in the highest, on earth peace and good will to man."
Its banner floats upon every breeze, and upon its folds are written in letters of gold: "Go ye into all the world, and preach the gospel to every creature. Visit the sick, feed the hungry, clothe the naked : freely ye have received, freely give, for there is neither Jew nor Greek, Scythian nor barbarian, bond nor free, but all are one in Christ Jesus, the Lord. rely, a system which is the fullest exhibition of God's mercy to manwhich undertakes the sublime work of converting the world-which is sed on sacrifice—the suffering, eeding, dying Jesus, being the chief corner-stone, cannot require less selfdenial, less sucrifice, less consecration of life and property than the imperfect and restricted system of the Jews. If a good man's charity, onfined to a single nation, was expected to consume one third of his noome, can less be expected of us whose charity is bound to embrace

We read in the New Tesmament, hat God is love—that love is the alfilling of the Law—that we hould love our neighbor as ourthat God is love-that love is the selves, and that every man is our neighbor, and that we are therefore bound to do good to all men, especial-

faithight at classy to but I work We may regard this law as one of he rigors of the Jewish economy thich Christ has set aside, but we anot deny thefact that it was really to burden, but a blessing, and that it igorously bound the Jews to purue a course which resulted in the lighest good.

I have thus far spokes of the ordinary rule of Jewish beneficence—of heir uniform custom of giving to eligious purposes, but there were becallar exigencies in the history of he Jewish church, which illustrate heir apirit of beneficence even better has the annual contribution, levied from them by the law of Moses—the liberality of the Jews in the con-

christian churches. Should we not be as ready to imitate their example in this respect as in others? But we in this respect as in others? But we are met at this point, by the objection that the early christians at Jerusalem, sold all their possessions, and throwing all into a common fund formed a community system, and surely we are not required at this day to mitate them in this particular !"-The truth is, brethren, we have mis-conceived the conduct of the disci-ples at Jerusalem, for they did not relinquish their right to their private property, and cousolidate all their goods in a common stock. This appears from the fact that these and other christians are afterwards rep-resented as being in possession of their private property. Christians are spoken of as having their own houses, as in the case of Mary the mother of John, Tabitha and Simon. mother of John, Tabitha and Simon, the tanner. After this, Peter makes an express acknowledgement of each one's right of property by saying to Ananias: "While it remained, was it not thine own; and after it was sold, was it not in thine own power? It is true that the Scriptures say Neither was there any among them that lacked, for as many as were possessed of lands sold them, and brought the prices of the things that were sold, and laid them down at the apostles feet," but to show that the sale of possessions went no further than the wants of those that had need, and that it was not a general and entire alienation of property, one person is named, who actually gave up all, and another who pretended to have done it. One would not have been named if the same had been done by all. The state of the case was this: a large number of strangers stone also have I prepared, and thou mayst add thereto." It is estimated in Jerusalem. While there, the Holy that the temple of Solomon cost three | Ghost came upon them, and many thousands were converted. The in terests of the christian church demanded that these converts should remain a: Jerusalem to be instructed, for at that time all the christianity in the world was there. Not a word of the gospel had been written: not a preacher had gone anywhere else. Now to feed and clothe this vast multitude, while they continued in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayer, there was a common fund raised, and so liberally did the disciples contribute that some sold a part and others all their possessions, that as the record declares, "distribution might be made unto every

man, according as he had need." The truth is, brethren, the cause of Christ demanded the sacrifice and those first christians in selling a part, or all of their property did no more than their duty, and I doubt not there are times and circumstances now, when it is the duty of christians to give not a part of their income, or the whole of their income, but to sell their

possessions for the cause of Christ. Another mistake we have made in supposing that this spirit of disinterested, and generous benevolence was only exhibited in the peculiar emergency of the church in its origin, for it manifested itself for several centuries as a peculiar characteristic of the christian religion. Many years afterwards, the Macedonian churches received this commendation from Paul. "In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bare them record, yea and beyond their power, they were willing themselves, praying us with much entreaty, that we should receive the gift and take upon us the fellowship of the ministering of the

saints." The history of the first two or three centuries of christianity abounds in remarkable facts, showing with what zeal and consecration the churches entered upon the work of converting the world. Those who perilled their lives and suffered the loss of all things, in preaching the Gospel, were not the only ones who made sacrifices for Christ, Many spent all, besides a bare support for themselves, to furnish the means of spreading the gospel—those who had no property gave the avails of their labor, and it is recorded of many that they sold themselves to the heathen to get access to them for their con version. Their charities to the poor were almost boundless. Christians felt as much bound to take care of the poor as they did to pray or hear the gospel. At the close of worship on each Sabbath, lists of the widows and orphans and the sick were read. and their wants were suppl

Rome for the treasure of the church. The deacon required one day's time to gather it. In that time he had assembled all the blind, lame, sick and peor, who were supported by the eburch, and then called in the Emperor, and said, "These are the treasures of the church." In the time of Crysostom, it is said that the church under his care, had on its estatogue of poor and sick, three thousand regular beneficiaries. Was it any wonder that the heathen said after such exhibitions of kindness, "See how these christians love one another?" Was it my wonder that Jolian, the apostate Emperur of Rome, declared that nothing contributed so much to the spread of what he termed, "the superstition of christianity" as their noble charity; and that he was obliged to exhort his followers to imitate the christians in caring for the wants of their fellow. followers to imitate the christians in caring for the wants of their fellowmen if if they would stay the progress of the christian religion?

The history of our holy religion furnishes thousands of instances of heroic sacrifice, but I have time to day to mention but two more and they adorn the pages of modern church history?

To the eternal honor of the Mora-

To the eternal bonor of the Mora-vians or United Brethren, be it said, that when their whole number did not exceed six hundred souls, a large part of whom were exiles, they began the work of christian missions. At the work of christian missions. At the expiration of ten years, they had carried the gospel to Lapland, Green land, St. Croix, Surinam; to the In-dians of North America; to Algiers, the Cape of Good Hope, Ceylon and Tartary. Whatever they possessed which could premote so grand an end as the conversion of the world, they laid upon the altar, with a spirit of noble and self-denying devotion to according to their faith and love. No christian communion has done so much for modern missions as the Moravian church, and my very heart does them honor when their name is mentioned.

The example of John Wesley

the last I shall mention under this

head. When Mr. Wesley's income

was thirty pounds a year, he lived on

twenty-eight and reserved two for charity. When it was sixty pounds he still lived on twenty eight and gave thirty-two to God. When it was a hundred and twenty, he spent for himself only the twenty-eight pounds and gave away ninety two pounds. When he died his whole estate consisted of his clothes, his books and a carriage, and yet he had given to God's cause one hundrer thousand dollars! John Wesley had his faults, but there are not many men whose record is nobler than his And now, brethren, what shall we say of our own conduct, judged by the light of the examples I have cited | Does it not seem that we have scarcely learned the alphabet of self-denial for Christ ? Why, look at this poor widow. She had cast in her all. Whe would we say if some member of this church were to do the same thing here to day? We would think such an one deranged, and yet Christ approved of what this poor widow had done. Brethren, we have yet to learn the first principles of christian beneficence. We measare ourselves by one another-we regulate our gifts to the cause of Christ by what others around us give and not by what God requires of us. The text teaches a lesson hard for us poor, selfish mortals to learn, but, brethren, it must be learned if we would be saved, for Christ himself has said, "If any man will be my disciple, let him deny himself and take up his cross and follow me." If we have not had a due appreciation of the duty of giving and have failed to fulfill the will of God in this respect, shall we continue remiss, or arouse ourselves and seek to do arouse ourselves and something worthy of the obligations we owe to our blessed Savior ! And surely, God has not left us without strong motives to do his will. Listen to his word of command : To do good and communicate, forget not, for with such sacrifices God is well pleased. Charge them that are rich in this world, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for them a good fundation gainst the time to come, that the may lay hold on eternal life. Whose hath this world's goods and seeth his brother have need and shutteth his Thou shalt not harden thy heart and shut thy hand from thy poor brother, but thou shalt open thy hand wide unto him. If riches increase, set not

themselves through with many ser-rows. But O, man of God, flee these things. Go to now ye rich men; most and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are. moth eaten. Your gold and silver are cankered, and the rust of them shall be witness against you, and shall eat your flesh as it were fire. Beware of covetonsness, which is idolatry, for no covetons man hath any inheritance in the Kingdom of Christ and of Got.

and of Got.

And now in the third place, consider the commendations the Lord bestows upon those who open their hearts and their purses to his cause.

"The angel of the Lord said unto Cornelius, thy prayers and thine alms are come up as a memorial before God. He that giveth to the poor shall not lack. Trust in the Lord and do good, and thou shall dwell in the land and verily thou shalt be fed. He that hath pity on the poor lendeth to the Lord, and that which he hath given will be pay him again. Blessed is he that considereth the poor, and he that hath a bountiful eye shall be blessed. Do good and lend, hoping for nothing again, and your reward shall be great and ye shall be the children of the Highest. If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as noon-day, and the Lord shall guide thee continually, and shall satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a garden, and like a spring of water where waters Cornelius, thy prayers and thine alms like a spring of water where waters

There is a fourth class of passages, which seem to teach a strange doctring and yet merit the careful attention of all who wish to prosper in this world. Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. There is that scattereth," &c. "The iberal soul shall be made fat, and he that watereth shall be watered himself also. Give and it shall be given unto you, good measure, pressed down and shaken together, and running over shall men give into your besom. Honor the Lord with thy substance, and with the first fruits of all thy increase, so shall thy barus be filled with plenty, and thy presses shall burst out with new wine." Now I believe these scriptures to be literally true. I believe that,

"there is that scattereth and yet increaseth, and there is that withhold eth more than is meet, and it tendeth to poverty.' I do not say that the man who gives and neglects his business will be prospered, but I do say that with the same talents for business and the same attention to business, the man who honors God with his substance and gives to his cause liberally and from a pure motive will be more successful than he that gives nothing. And why should it not be sof "The silver is mine and the gold is mine. sayeth the Lord of hosts. The Lord maketh rich. The Lord thy God, he it is that giveth thee power to get wealth." The Lord can make us rich and keep us poor. and facts in regard to nations, as the Jews for iustance, is in regard to in-dividuals, prove that whosevever honoreth God them will God honor Andrew Fuller tells us that the common people of Glasgow used to say

of David Dale, a very benevolent man, "David Dale gives to the Lord by shovelfulls, and the Lord shovels it back to him." But there is a consideration of far higher interest to all than pecuniary prefit. Our souls are far more valuable than money, and the necessities of our souls demand that w shall give to the cause of God and humanity. A christian can ho more grow in grace without giving than he can without praying—and indeed, the early christians were accustoned to say, that giving was one of the wings of prayer. Well did the angel say to Cornelius "Thy prayers and thine alms are come up as a memorial before God," for it is solewn mockery for us to pray to God for any officet, and do nothing ourselves for the accomplishment of that ob-

In seeking to understand why God so often and imperatively commands us to give money to his cause, let us ask the question, why has God made christians the salt of the earth and the light of the world f. Why are we required to visit the sick, feed the bungry, clothe the naked and preach the Gospel to all men f. The poor are God's creatures and he could feed and clothe them if he chose, as be does the lillies of the field. The est rank, acted as nurses for the sick, for yourselves treasures upon earth. Gospel is his Gospel and be coul exposing themselves to deadly disposial-leases, and devoting their toil, their when thou hast eaten and art full, to proclaim it to all the world. He Twas with General O——, a good deal during the bias few weeks of his could write his truth is characters of living light upon the sky, and thus in a higher same shaw David meant, make the histories shaw David meant, make the histories the during the bias few weers neighbors, but had not been in the bishift of meeting frequently. A short time before his death, his legal advisor happened to call on me, and when I asked after the during brease or the rutaling brease of meety. The advisor happened to call on me, and when I asked after the dying mash, he told me that he endedly, and east meety for his within the secured to regard this was a passport for beaves, and the full one carried his man passport for beaves, for, added he, "I shall hot go to see his said and a partition of the histories and hard and the street and follows the secured to regard this was a passport for beaves, for, added he, "I shall hot go to see his said and a partition of the histories and hard a

and central element of all sin—that the love of money is one of the main branches of this gigantic tree of sel-fishness—it is the root of all evil—it is the great enemy of our salvation, and therefore he has directed his heaviest artillery upon this deadly in, and has sought to counteract its

sin, and has sought to counteract its tremendous influence by commanding us to give frequently and liberally to objects of benevolence.

Our blessed Savior knows how strong is the love of the world in us; that, absorbed in business, the natural tendency of our hearts is to covetousness and therefore he has given us the caution and the command, "Take heed and beware of covetous-ness, which is idolatry." Knewing that this is our great point of danger, he has said to them that trust in riches—to them that come under the power of this easily besetting sin. that it is easier for a camel to go through the eye of a needle than for them to enter the kingdom of heaven. I am satisfied, my brethren, that many of us have altogether unworthy:

ideas of this matter of giving money as a means of grace. We have not assigned it that position of importance and influence in the Gospel system, which the Holy Spirit has accorded to it. Why, brethren, giving money to a good cause and from a pure motive, is a part of the Gospel, it is a most efficient means of grace. itself. In writing to the Corinthians, in the 8th chapter of his 2d letter, be says, "Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia tion the abundance of their joy and their deep poverty abounded unto the riches of their liberality. Insomuch that we desired Titus that as be had begun, so he would also finish in you the same grace also. There fore as ye abound in everything; in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also-to prove the sincerity of your love." And now, brethren, to the reason

which the Apostle offers why they should give of their means. "For ye know the grace of our Lord Jesus Christ, who, though he was rich yet for your sakes he became poor, that you, through his poverty, might be rich." That's the argument of Paul, brethren. He calls giving to God's cause a grace—the grace of love, the grace of gratitude, and he compares t to and bases it upon that mighty love which made Christ lay down his life for us. O, that the love of Christ might so constrain as that we should not live unto ourselves, but unto him who died for us! We are so constituted that we love that cause and those persons most

for whose sake we make the greatest

sacrifices. If there was a man it this church or city whose love especially coveted I might pechaps gain his love by doing him some act of special and peculiar kinduess, but I should be sure of his love if could get him to do something for me which cost him a sacrifice. It is doubtless on this principle that the love of parents is so much stronger for their children than the love of children for their parents. If we could be induced to make sacrifices for Christ, we would love him far more than we do. It is said of Dr. Daniel Baker that he said to a brother, who stated "he could give so much to an object and not feel it," "You ought then to give a great deal more, sir. You ought to give till you can feel it—till you make a sacri-fice in giving. Until we do this, brethren, we may not expect a bless-ing from the Lord. I never knew a church to injure itself, either financially or spiritually, by giring too much, but I have known churches to be injured, yea, to wither and die by parsimony and covetousness. The Lord leveth a cheerful giver. Heaven born charity in twice bleased a lit blesseth him that gives and him that takes. O that God might give us this grace, that we might say, "All that I am and all I have

THE SACHAMENT INSTEAD OF TH

SAVIOUR. AN AUTHENTIC NARRATIVE,

I was with General O-, a good

I have nothing now on my mind. I am very comfortable. But his looks belied his words. There was anxiety in the ever that awaited my response. I now his case was superficial. I hesitated what to say. He repeated, with ill-assumed calmness, "Yes, I have done justice to every one. I have arranged for my children, and where they are to go after my death.

Deeply moved, I took his thin, transparent hand in mine, and said earnestly, "And you dear general, what of source!/" Where are you going?" A shudow crossed an face. I saw he was disturbed and disampointed; but he repeated, with an effort, "Mr. E—— has given me the that mement that my poor friend, should have failen into the hands of a blind leader of the blind!

a bluid leader of the blind?

It is an awful thing for a professed minister of Christ to say, "Prace, peace!" to a dying sinner, when there is no peace; to direct the gazing eye to a visible sacrament, instead of the eye of the soul to the unseen, but ever-present and only Saviour.

I felt i dered not trifle thus with an immortal soul on the verge of eternity. "Dear General," I said, "you know the life you have led,— You know what the law of God rea pure motive, is a part of the Gospel, it is a most efficient means of grace. Nay, more. Paul tells us it is a grace itself. In writing to the Corinthians, in the 8th chapter of his 2d letter, be says, "Moreover, brethren, we make known to you the grace of God bestowed on the charches of Macedonia—how that in a great trial of afflice.

You know what the law of God requires. You know your sins have been more than the hairs of your head. You will pardon me for speaking plainty; I do so in love. You know on the law of God requires. You know what the law of God requires. You know what the law of God requires. You know your sins have been more than the hairs of your head. You will pardon me for speaking plainty; I do so in love. You know what the law of God requires. You know your sins have been more than the hairs of your head. You will pardon me for speaking plainty; I do so in love. You know what the law of God requires. and awfal words of Scripture, will soon appear before God,

have to give an account of the deeds done in the body." He listened engerly, and, to my surprise, quietly, I felt I must go on. I could not le him die in a dream of false peace "You know you have never been born again, or changed in heart and life; and Christ says, without that change you cannot see the kingdom An expression of intense and pain

ful disappointment was on his countenance when I paused after saying more in the same strain. But he only repeated, with an anxious sigh, "Well, but I have taken the sacra-

"And what good can that do you, dear friend? You want pardou. You want salvation. Salvation come only through faith in Him who gave himself a sacrifice for sin; but a sacniment is not a sacrifice. The sporament is a sign of something which God has given to us-a memorial of Christ's gift of himself to purge our sins; but a sacrifice is something rendered to God as an atonement for our sine. We take the bread and the wine in remembrance of Him who has saved us. But to trust in the sacrament, instead of the Sariour whom it commemorates, is a learful mistake. My dear friend, what good has the sacrament done you? Has it atoned for the guilt of your past Has it changed your heart? You feel it has not. It has neither merit to blot out your sin, nor power

A sorrowful shake of his head im chimed, "Thunk plied assent; so I went on. I put a secretifit agus t that you had subsequently about him all manner of kindness, Suppose that, when leaving the station with your own photogra emember me.? That man joins the to plead ; what has he to say ? .... sir, it's all true; but you ought to pardon me, for I looked last night at the token of your kindness. I did re-member you. Dear general, will you urge a similar pies at the bar o God f Will you say, it is true I have lived as a rebel against Him who died for me; true, I have des neglected, or injured many de his love all my days; but, O God, on my death bed I took the sacra-

Jb. no. no! but what more can

do. He might say, 'I own it sil, sir.
I've been a winked, ungrateful wretch;
I've no claim on your kindness; but kind that it was a pleasure to woon are good; you saved me once

him that through Jesus, and for His sake, forgiveness was waiting for him I tried to prompt the day, "Leed help me?" I rend to him prayed with him, but left him at o'ght, for a rew hours' rest, dark as

Early next morning I was monest again to his include. speak through me to his poor troi and words whereby he might saved. His cry was still, "Read, o read!" And I read of the bras serpent and of the life-receiving lo of the bitten Israelites; and slowly and emphatically, I rea slowly and emphatically, I read on Lord's comment on it in John 3.— That's the story for a death-bed; and a douth-bed is the place for tha story. Each word, at such times, is of life. It was a life drought, indeed to our poor friend. Buddenly, as roud, he raised his poor emailsteen hands, chaped them convenienced hands, c together, and with a shout exclaimed to Glod! I understand it now! Jesus. Saviour, I feek to thee! Is that all two wonderful! Everlasting lite wise, and for a fook! Lord, I believe Lord, I praise thee? In an inhibit to light had shone into his soul.—Under the Spirit's teaching he had grasped the truth that he had nothing to do but to look in faith, that Jesus had done all the work of projetiation. that mivation was not of work through faith in Christ. Eph. 2.
Oh, the tears of joy and grat he shed; the deep, contrite go heart that accompanied his reheart that accompanied ance! His tender love Saviour now to him. Bis he of sin! What mercy, to says me last! My mother's prayers are swored.

Be never once doubted his own